

M E M O I R S

O F

L I T E R A T U R E.

MONDAY, December 15. 1712.

I.

A FURTHER Account of Mr. MORTON's Natural History of Northamptonshire *.

Chap. VI. Of the Plants.

THE Author treats this Subject in the following Manner. Amongst the Plants of Northamptonshire, whether Herbs, Shrubs, or Trees, he only mentions, 1. The Indigenous ones not yet describ'd. 2. Some which have not been observ'd to be of English natural Growth, and yet do really grow spontaneously here. 3. Those that are peculiar to the County, with the rest of the more rare Plants. 4. He gives a particular Account of those which have unusual Accidents attending them. 1. Of those undescribed, which are all of inferior Rank; such as being naturally destitute both of Flower and Seed, are usually call'd by Botanists, *Plantæ Imperfæc.* Of these he describes Four of the Fungus-Kind, and Two of the Lichen-Kind; conferring such Names upon them, as the Writers of Plants have done in like Cases. 2. Of the Plants describ'd by Botanists, but not known to be Natives of our Island, he mentions Two, one of them found by Mr. Bobart, the other by himself 3. Of those that are peculiar to the County, he mentions Two, the Gen-

tians concava, or hollow Felwort; and the *Tubera Terra*, Trubs or Truffles. He gives an exact Description of these last; and then a List of all the more rare Plants, ranging them in Mr. Ray's Method in his *Syn. Stirp. Brit.* At the End of it, he has these Two Observations: 1. That every one of the Plants of English Natural Growth set down in the Dispensatory, that is, those of the most frequent Use in Physick, may be found growing wild in one or other Part of Northamptonshire. 2. That the Sandy Soils excell the Clay-land, as to Variety of Plants; but are almost as far excell'd in that Respect, by the Stony Soils, or the Soil lying pretty near to Stone; and that above all the rest, those Places in the Stony Soil, which have heretofore been digg'd up for Quarries, do afford a Noble Variety of rare Plants. 4. Of the Plants that have unusual Accidents attending them. He begins with those that have accidental Changes, and Irregularities in their Flowers. 1. With Regard to the Colour of them. 2. The Number of their Leaves. And, 3. The Position of them. He next considers the Accidents in the Leaves of Plants; and particularly that of being strip'd with White. His next Head is of the Accidents attending the Stems and Branches of Plants. As, 1st, They are not unfrequently found extended into big and monstrous Shapes; not round, as in a natural Shape, but broad and flat. He gives a particular Description of the more remarkable Stalks and Branches thus

C c c m i s h a p ' d ,

* The first Extract may be seen above, pag 175, & seq.

mishap'd, and then his Reasonings upon it. 2. He speaks of the more remarkable Wens or Knots, that are found upon the Branches of several Sorts of Trees. 3. Of different Trees, as also different Parts of the same Tree growing one into another. In §. 83. he enters upon the Accidents relating to Fruits; and here he gives an Account of the Double-bearing Fruit-trees, that is, such as in one Year produce Two Crops. In §. 90. he proceeds to the Accidents of a more general Kind: Under which Head, he speaks of those Rings in the Grafs, which are vulgarly called Fairy Circles. In §. 98, & seq., he enquires into the Cause of Mil-dew in growing Corn: And mentions some proper Methods of preventing that Distemper. In §. 101. he does the same as to that call'd Burnt and Blasted Corn; evincing, that this Malady enters at the Root, and does not descend out of the Air upon the Grain. And amongst the Accidents of a more general Kind, considers the gummos Exudations of the Branches, and other Parts of Vegetables; particularly the *Manna* found upon the Branches and Leaves of several Ashes betwixt Peterboroug^b and Longthorpe. In §. 106, &c. he shews, that the sweet and clammy Substance of the Consistence of Honey, call'd *Mellige*, or Honey-Dew, is an Exudation of the Leaves, Branches, &c. upon which it is found; and not a sweet Dew descending upon them out of the Air, as the vulgar Name imports. His last Observations are concerning those Excrescencies of the Leaves and Branches of many Kinds of Vegetables, which are caus'd by Insects.

Chap. VII. Of Brute Animals.

Under the Title of Brutes, he comprehends all Animals whatever; as well the Exanguious Animals, Insects, and Cockles, as the Sanguineous, Fishes, Birds, Oviparous and Viviparous Quadrupeds; such as have not been describ'd already, or are unusual, or have some extraordinary Accidents attending them. He ranges his Observations relating to Insects, according to Mr. Ray's Method in his *Methodus Insectorum*; wherein all the numerous Species of them are reduc'd to Two Tribes; those that undergo no Change in their Shape, none of

which have Wings; and those that change their Shape, which appear at first without Wings, and afterwards are winged Insects. These last are dispos'd into Three Classes. The Author only notes some few remarkable Things under each Head. He gives an Account of the Blood-colour'd Insect, found in great Numbers in standing Waters, p. 409. Of the great Variety of the Cases of Water-Insects, in p. 411. Of the larger Exanguious Animals, he considers chiefly the Land and River Shell-Snails. Of the former of which, he describes Six Sorts that are wholly new and undescrib'd: Of the latter, Four. In §. 20. he proceeds to the Sanguineous Animals, beginning with the Fishes. In treating of these, he first takes notice of those that are, or seem to be undescrib'd by Ichthyographers; which are only Two. 2 Of those which, tho' describ'd, are more rare and uncommon in that County; particularly the Sturgeon, Salmon, and Smeit. 3 He notes what is observable in those that are more commonly known, and of the unusual Magnitude of some of them. In treating of the Birds, he first gives an Account of one, which is really a different Species, and yet is by one of the most accurate Writers of this Part of Natural History, suppos'd to be only a Difference in Sex, that is, the lesser Py'd Brambling, or Mountain-Finch: Then of another, which, in Mr. Willugby's Ornithology, is represented as a distinct Species, which is only the Hen of the Wood-chat. In §. 34, & seq. he mentions those which, tho' describ'd, are accounted uncommon, or not well known; and sets them down in near the same Order, as they are ranged in Mr. Willugby. That he might write more fully and accurately on this Subject, he had all the Sorts of Birds in that County kill'd, and brought to him; and had by him, when he wrote, the Skins, or Cases, of above a Hundred different Species of them; as he acquaints us in §. 45. In §. 46. he passes on to the Accidents observable in the Eggs of Birds; in their Young; or in the older Birds, either as to Colour, Shape, Incubation, or other Properties. The Eggs of Birds, he has found remarkable in these Three Particulars, the Size, the Figure, and the Contents of them. Under this last Head, he has mentioned Two Instances of an *Ovum in Ovo*; which, how rarely it happens, may be seen by

by Dr. Harvey, in his *Tract. de Generat. Animal. Exercit.* 10. He next considers the more observable Irregularities in the *Fetus's* of Birds, &c. §. 55. and 58. And lastly, the Things unusual, and observable in older Birds; particularly as to Colour, and the Shape of their Parts External or Internal. His last Article is that of Quadrupeds' Having noted what is most observable in the Oviparous Quadrupeds, he proceeds to the Viviparous, in his usual Method, noting them first that are found in *Northamptonshire*, and are more rarely seen in some other Parts of *England*: And then what has occur'd of memorable Accidents in any of that Kind. Under each Head or Class of the Four-footed Viviparous Animals, there are Instances of one or other remarkable Accident; either as to their Gestation, Birth, Life, or Death.

Chap. VIII Of Human Bodies.

In this Eighth Chapter, he first considers such uncommon Accidents, as have befall'n Mankind at, or before their Birth: Then in the Course of Life: And lastly, at Death. The more observable Accidents relating to the first Head, are the united Twins; whereof in §. 3. And the Child with the closed *Anus* in §. 4, 5. To the foregoing Relations of imperfect Births, he adds an Account of Occurrences relating to Children, and Child-bearing Women, that are remarkable for some other Circumstances. In §. 12. he comes to the more uncommon Accidents attending Mankind, during the Course of their Lives; beginning with those wherein Infancy or Childhood have been concern'd. The First is an uncommon Case of the Stone in a young Child. Under the Head of Accidents attending Adult Persons, he relates what has been thought observable with them, as to extraordinary Perfections of the Body: And then as to the Defects. Amongst the External Imperfections incident to the Body of Man, the fleshy Excrencies called Wens are in some Cases he has met with very remarkable, either for the Figure, the Contents, or the Cure of them; as appears by his Account of 'em in §. 20, to 23. He next takes notice of the Diseases, that have been remarkable either for the Age, the Symptoms, or the Medi-

cal Application. In §. 37. is an Account of a Stone in the Bladder, that weigh'd 25 Ounces.

The next Head is of the Accidents observable in the last Stage of Life. And here of the Eruption of Teeth, and the Goodness of Sight in some very old Persons. Amongst the Instances of old Age, are Three particularly remarkable. His last Head is of the observable Accidents attending Mankind at and after Death. The most extraordinary Instances here, are that of Drops of fresh Blood from the Nose of a Person drown'd, who had lain Three Days in the Water: And those of Human Bodies preserv'd entire and uncorrupt for many Years, in some Sorts of Earth, without Embalming.

Chap. IX. Of the Arts.

The Author having, in the foregoing Chapters, set forth the History of Nature in all the Parts of it, as it presents it self there; treats in this Chapter of the Arts, whether Rural, Mechanical, or Liberal; and of the Artificial Things that have either been invented or improv'd in that County. He begins with the Rural Arts. Upon this Subject, he thinks fit to take notice of only some more remarkable Particulars relating thereto. Concerning the several Sorts and Varieties of Whear, in §. 3, 4, 5. Of the Time of sowing it, §. 6. Of the Managery of Wheat, which has happen'd to grow in the Ear, §. 8. Of the several Sorts of Barley, §. 9. Of preparing the Seed-Barley, §. 10. Of freeing and preserving the Grain from wild Oats, §. 11. Of the Manure for the Tillage Land, §. 14 to 17. From §. 18, to 25. he speaks of the Improvements made upon Land by sowing Ray Gras, Sanfoin, Clover, Hop-Trefoil, Turnip-Seed, Cole-Seed, &c. We have next what he has noted as more remarkable with regard to Plantations of Trees, the Managery of Fruit-trees, and the like; *vid. p. 485, and 487.* particularly of the Lime-tree and Holly, in §. 28. Of the Vine, in §. 30. Of Wall Fruit-trees in general, in §. 31. Of old and mossy Apple-trees, in §. 32. To these Observations, he subjoins an Account of the way of making Charcoal in their Woods. He proceeds to the more new and useful

Things relating to Animals; first, as to Bees, in §. 37. to Pigeons, *ibid.* to Singing Birds, in §. 38. to Fishes, §. 39. to Lambs in preserving them from contagious Blasts, §. 40. His next Step is to the Arts that have a more immediate Relation to Mankind. And here of the principal Buildings, with the Gardens, &c. appertaining to them. The most Eminent in that County are describ'd in p. 49¹, to 494. Having mention'd the more considerable Improvements, that have been made in any of the Mechanick Arts, in one or other of the foregoing Heads, he comes to the Liberal; whereof in §. 63, and 64.

Chap. X. Of the Antiquities.

We have here an Account of the Ancient Medals, Ways, Pavements, Rampires, Urns, and other Vessels and Utensils, the Works either of the Ancient Britains, Romans, Saxons, or Danes, that are found in that County; with the Author's Remarks upon them. The only Antiquities or Things of Antique Art, that he can affirm upon any reasonable Grounds to have been truly Ancient British, that is, such as were wrought by them before they came to be instructed and civiliz'd by the Romans, are the Glass and Earthen Beads, or Rings, that are by some suppos'd to be Druid Charms or Amulets: Which he describes the more exactly, that the Reader himself may judge of them. In §. 6. he speaks of the British Coins, that have been found in Northamptonshire. Of the Roman Antiquities yet remaining there, the first he treats of is their more publick Ways or Roads; whereof there are Two passing through that County, the *Watlingstreet* thro' the *Western*, the *Erminstreet* thro' the *Eastern* Part of it. Of their less Eminent Publick Ways, call'd *Vicinates*, he has met with only Two that he thinks were of this Kind, the *Port-way* by *Aynho*, and the *Foss-way* in *Sax* Forest; of which in §. 11, and 12. In the next place, he gives an Account of what Marks are still remaining of the Places of Habitation, Defence, &c. of the Romans. And First, of their Cities, Stations, or Mansions. The *Eltavori* or *Eltavon* of the Anonymous *Ravennas*, he conjectures, was situate at, or very near the Place where *Northampton* now stands, for very probable Reasons that are given in §. 13. Of the Roman

Stations in *Antoninus's Itinerary*, that are reasonably suppos'd to have been in that District, he begins with those in the Sixth Journey, viz. *Lactorodum*, *Bennavenna*, and *Triponium*: Which he shews are to be sought for on the *Watling-street*. *Lactorodum*, he places at *Old Stratford* on the *North* Side the *River Ouse*, rather than at *Stoney-Stratford*: *Bennavenna* at or near *Wedon* in the *Street*: *Triponium* not at *Towcester*, where Mr. *Camden* has placed it, contrary to the Order of the *Roman Stations* in all the Editions of the *Itinerary*; but at *Dowbridge*, or at *Lilbourn* near it. He likewise lays aside Mr. *Camden's* Derivation of *Triponium à tribus Pontibus*, a more agreeable one offering it self; that is, *Triponium quasi Trepont*, the *Bridge-Town* in *British*: Yet he admits that *Towcester* was a *Roman Station*. In the *Eastern Part* of that County, upon the *Ermington-street*, is another of the *Roman Stations* of *Antoninus*, namely, *Durobrivæ*; which he places with Mr. *Camden* at *Castor* and *Chesterton*. In §. 23, & seq. he gives a particular and full Account of the Remains of the *Romans* in that Station, as he has done for the rest of them. In §. 34, & seq. he speaks of *Car-dike*, or *Caer-dike*, a large Ditch or Chanel reaching from the *River Nyne* below *Peterborough*, to the *River Witham* Three Miles below *Caer-Lind*, now *Lincoln*. He renders it very probable, that it was made by the *Romans* for draining the Fens; and also made Use of by them for Navigation betwixt *Durobrivæ*, *Castor*, and *Lindum, Lincoln*.

He shews, that their principal River, the *Nyne*, tho' it be not, as Mr. *Camden* would have it, the *Antona* of *Tacitus*; yet the *Romans* had really fortified Places upon it, and that it was one of their Frontiers; there being still plain *Vistigia* of their Entrenchments or Military Fences on the *Southern* Bank of it, at due Distance each of other. He speaks particularly of those at *Mill-Cotton*, *Chester*, and *Clifford Hill* nigh *Houghton parva*.

In the next place, the Author gives an Account of their Military Fences betwixt the Heads of the Rivers, or where their Streams are more easily passable; of that very large one nigh *Daventry*, and those at *Guilborough* and *Badby* in particular. That call'd *Wallow-Bank* nigh *Chipping-Warden*, was probably Part of a *Prætentura* against a *Western* Enemy, viz. the *Britains* inhabiting the *Warwickshire Forests*; V. §. 56, & seq. Having

Having done with the *Roman* Stations and Encampments, the Author gives some Account of their Pavements in Chequer-Work, their Urns, &c. found at a Distance from the above-mention'd Stations and Camps. Of these the most remarkable is the Chequer'd Pavement found at Heyford; of which he gives both a Draught and Description. He considers the Antiquities of later Date, according to the Order of Time. The *Lygeanburgh* of the *Saxon* Chronicle, a British Garrison, which is said to have been taken by the *Saxons*, Anno 571. he places at Lichborough in Northamptonshire; the Name and the Series of that Action inducing him to it. He then gives an Account of the Towns of greatest Note in the *Saxon* Times; of the City of Peterborough formerly call'd Medhamsted, in p. 534. of Northampton formerly Hamtune, in 535, and 536. of Worcester, ibid. of Chipping-Warden, in p. 542. of Wellingborough, in p. 548. The Military Work call'd Hunsborough near Northampton, and that call'd Rainsborow near Charlton, were probably Camps of the *Danes*. He gives a Description of them, and a probable Account of the Time and Occasion of their being made, in p. 538, &c. In p. 543, 544, he describes the Ruins at Castle-dikes, and gives his Opinion concerning the Castle there. In p. 545, 546, he mentions the Fortifications suppos'd to be made by the *Saxons* on the South Side of the River *Weland*. The *Roman* Camp by Daventry was afterwards made Use of by the *Saxons*, as he well infers from the present Figure, and the large Extent of it. From this last Particular, he infers that it was made for no less than a whole Country up in Arms. There is a Passage in the *Saxon* Chronicle, which, as he probably supposes, points forth the very Time and Occasion of this Encampment. To this Account of the Ancient Places before the Conquest, he subjoins his Observations concerning the Ancient State of the Woods, and of the Iron-Works that have been formerly there. That in Fact there were Iron-Works there, tho' there is now no Iron-Oar to be found in that County, he proves by some Passages in *Doomsday-Book*, and by the huge Quantity of Slugs that are met with in that Woody Tract. These Iron-Works, he shews, were managed by the *Saxons*. In §. 109. he gives an Account of one or two Stone Monuments made in the *Saxon* Times;

and then having mention'd the Places where the principal Forts and Castles Erected since the Conquest stood, he puts an End to the Chapter.

II.

A FURTHER ACCOUNT of the Treatise concerning the Point of Honour, and Duelling, written by the Marquis SCIPIO MAFFEI.

THE * Young Gentleman, who desired to be instrusted in the Science of the Point of Honour, is forced to acknowledge that it is no less contrary to Reason, than to the Practice of the Ancients. But he lays a great Stress upon the present Custom, which he fancies to be universal: The Things of this World, says he, are liable to Changes and Alterations; and I see that the Point of Honour, and the Consequences of it, prevail every where. Our Author undertakes to resolve this pretended Difficulty, and to shew, that as it was a Mistake to believe that the modern Notions about the Point of Honour were known to the Ancients; those are no less mistaken, who think they are generally received and approved in our Time by all the Nations of the World.

In the First place, he observes that those Notions are confined within Europe, and altogether unknown to the *Turks* and the *Chinese*, Two of the most Celebrated Nations in *Asia*; and yet the former are not only a warlike People, but also ingenious, and Lovers of Learning, as the Author shews from the Relations of several Travellers. He makes the same Observation concerning the *Perians*, who are a very Polite Nation, and have a due Esteem for Nobility as well as we. Afterwards he proceeds to the *Chinese*, and having laid down the Moral Doctrines of the Famous *Confucius*, and of other Wise Men in *China*, he shews that they are

* The First Extract may be seen in the last Memoirs, pag 369, & seq.

altogether contrary to our modern Notions of Honour. He further observes, that among the Chinese no one loses his Reputation by being abused and injured, and that the Note of Infamy falls upon the Person who offends another. How can it be said, that the common Notion about the Point of Honour is derived from Moral Philosophy, since that Science was never more cultivated by any Nation than by the Chinese? How can it be said that our Puntilio's of Honour are an Effect of the Improvement of the Mind, since the Chinese are the most studious Nation in the World?

In the next place, the Author makes it appear that *Italy* is the only Country in Europe, which affords whole Systems of the Science of the Point of Honour: No other European Nation has any Book, that treats of the several Formalities belonging to that pretended Science, nor any Collection of Counsels and Cases relating to that Subject. 'Tis true some Laws have been made by Foreign Princes concerning private Satisfactions: The Author gives a compendious Account of them, beginning with those of *France*, and then proceeding to those of *Germany*, *Sweden*, *England*, and *Holland*, as they have been collected in the Body of Military Laws in the German Language. All those Illustrious Nations have no System of the Science in Question, and are the more happy for it. However, though they may laugh at our Scientifick Chimera's, yet they cannot boast of being altogether free from the like Errors, since they have still some Opinions and some Practices, that favour of the Ancient Barbarousness.

The Author having fully proved, that our Point of Honour is not grounded upon the Authority of the Ancients, nor upon that of all the modern Nations, proceeds to shew in the Third Book, how dangerous and mischievous it is. We must inform the Readers, that to avoid too great a Prolixity, we take no notice of a great many things which are worth reading.

III. The Third Book is sufficient by it self to undeceive all reasonable Men, who are prepossess'd in Favour of the common Notions about the Point of Honour. Our Author shews that Duelling, such as it is now practised, is much more pernicious than it was among the Lombards; that Re-

venge, taught and maintained by the Italian Writers, has occasioned more Bloodshed in *Italy* than the Invasion of the Goths; and that the pernicious Consequences of it have been increased by the Subtilties of those Writers, who treat of injurious Words and Affronts. Besides, the Author observes that this Science did very much contribute to make Injuries and Affronts more common than they were, because the Condition of the Offender was more advantageous and honourable, than that of the Person offended. Afterwards the Author plainly shews, that all those shameful Practices, which tend, at least indirectly, to Treacheries and Assassinations, are derived from the same Science; because Revenge being recommended at any Rate, all those Things that conduce to it, were by Degrees approved and justified. Nay, the Author quotes many Passages out of those Writers, whereby it appears that upon an Occasion they openly maintain the Lawfulness of Treacheries and Assassinations. He takes Occasion from thence to inveigh against some Customs that prevail in some Parts of *Italy*, such as to carry hidden Arms, and to keep profligate Men in one's Pay. 'Tis observable, that among so many Writers who have treated of this Subject, and of Morals in general, none did ever before openly condemn such shameful and wicked Practices.

Our Author proceeds to shew, how many Evils have been occasioned by that Part of the Science of the Point of Honour, which consists in giving the Lye; and he adds, that the Cartels of the Nobility are the most pernicious Invention that ever was. The most Admirable Part of this Work is that, wherein the Author proves that those Writers, who treat of private Reconciliations, are much more dangerous, than those who treat of Duelling. At the very same time that they teach how to make a Reconciliation, at the very same time that they mention the Formalities of a Satisfaction, they excite Revenge to the highest Degree, and lay down the most pernicious Maxims. Hence it is that those Books are of no Use to effect a Reconciliation: On the contrary, those Writers start up a Thousand Difficulties; a Thousand Questions must be resolved before they come to treat of the Satisfaction; and then their Niceties about every Word, and every Gesture, are endless. All those

those Rules and Punctilio's will never procure a true Reconciliation: Hence it is that a Reconciliation did formerly produce the terrible Factions of the *Bianchi* and *Neri*, which proved so fatal to *Tuscany*. The Author adds, that those, who are reconciled in such a manner, can never be safe, because it frequently falls out, that such Reconciliations appear inconsistent with the Rules of the Point of Honour; and therefore the Parties concerned pretend they may revenge themselves still, as they did before.

The Author proceeds to shew, how this pretended Science is destructive of Morality, by making Honour, and not Honesty, the End of our Actions; by encouraging Wickedness with such a loose and fallacious Word; and by disparaging that, wherein true Honour and Reputation do really consist. Afterwards the Author comes to particular Virtues, and observes the pernicious Consequences of promoting Anger: He makes several Reflections upon this Subject, not taken from *Seneca* and other Moralists, but from his own Observations upon Moral Duties and Truth. Justice and Fortitude, says he, are in a particular Manner destroyed by the Science of the Point of Honour. Can any thing be more contrary to Justice, than to prevent the Administration of it, to hinder Gentlemen from having Recourse to the Magistrate, and to elude the Laws, in order to protect wicked Men? Can there be a greater Injustice than to maintain any unjust Cause, as those Writers use to do? As for what concerns Fortitude, that Virtue, as it implies Constancy, or Military Valour, is wholly destroyed by the Point of Honour; and indeed Military Valour is quite out of Use among us, because private Resentments have been wrongly accounted an Act of Fortitude. The Author observes, that no Man loses his Reputation for appearing fearful and timorous upon any Occasion, excepting private Quarrels; and that therefore 'tis not Fear, but Virtue, that is struck at by the Maxims of the Point of Honour.

The young Gentleman, who had a Mind to learn the Science of the Point of Honour, wonders it did not appear contrary to Religion. Whereupon the Author having observed, that all the Maxims, which constitute that Science, are inconsistent with

the Spirit of the Church, proceeds to show, that they are altogether opposite to Christianity; for, says he, *to be a Christian, and to revenge ones self, are Two Things that may consist together; but to be a Christian, and to believe that one ought to revenge ones self, are Two things altogether inconsistent*. Lastly, after some other Observations, the Author makes it appear, that those who are best skill'd in this Matter, have openly confessed, that it is directly contrary to Christian Morality, and even to that of the Heathens.

Our Author having shewn the Absurdity and Unlawfulness of the Point of Honour, and Duelling, thought it necessary to observe, how a Wise Man ought to behave himself, when he happens to be abused. In the first place, he gives a short System of sound Morality; and there are but few Books, wherein this Subject is so well treated of. Afterwards he desires that all the Writings of those Authors, who have explained the Science of the Point of Honour, may be laid aside, and quite forgotten; and that true Morality may be revived, and cultivated. As for what concerns a Man's Conduct in particular Cases, he believes no other Rule can be prescribed but Prudence, whereby he may judge of Circumstances. The Author undertakes to make the Reader sensible, that his Doctrine is not a mere Notion, and may easily be practised, since he proposes no other Conduct, but that of the Ancients. He does not pretend to assert, that Passions ought to be wholly suppressed, and that a Man ought never to revenge himself: He only designs to bring in other Maxims, instead of those that are now in Vogue. He does not pretend, that a Man ought never to resent an Injury; his only Design being to remove the Obligation of revenging ones self, giving the Lie, requiring Satisfaction, &c. So that any one may be at Liberty to take another Course. He shews that common Sense and Discretion are sufficient to make a Reconciliation. He would have the Nobility to cultivate Learning in some Measure, and to seek Glory and Reputation by lawful Means. Lastly, he shews how Princes might easily prevent, for the time to come, all the Disorders arising from the wrong Notions of the Point of Honour.

III.

DISSERTATIONS Historiques, Chronologiques, Geographiques & Critiques sur la Bible. Paris. &c. 1711.

That is, *HISTORICAL, Chronological, Geographical, and Critical Dissertations upon the Bible.* (By Dr. DU PIN.) Paris. 1711. In 8vo. pagg. 476. Sold by Paul Vaillant in the Strand.

I Have already given a general Notion of this Work in the 1st Volume of these *Memoirs*, at the End of the XCIII^d Sheet. What remains is to give a Specimen of Dr. du Pin's Performance. In Order to it, I chuse his Dissertation upon the Temptation of the Serpent.

The Author begins with the Objections that are commonly raised against it. "There is no Passage in the Scripture, says he, that lies more open to the Railleries of impious Men, and against which one may raise more Difficulties that seem to clash with Reason and common Sense, than the History of the Temptation of the Woman by the Serpent. How could a Serpent have the Use of Speech, argue, and discourse with *Eve*, as we find it related by the Author of *Genesis*? Was it a true Serpent? Was it the Devil in the Shape of a Serpent, or in a Serpent? If the Author does not suppose, that the Serpent was then naturally endowed with the Use of Speech, how comes it that *Eve* was not frightened at such a surprizing thing? Why did the Devil assume the Shape, or the Body of a Serpent, rather than that of some other Animal? Why is Moses contented to mention the Serpent, which was a mere Instrument, without intimating in the least that it was acted by the Devil? In what Sense does he say, that the Serpent was more subtil than any Beast of the Field; and why did the Curse fall upon the Serpent; and not upon the Devil, who was the only Cause of the

" Temptation? Lastly, how can the Creeping of the Serpent be looked upon as a Punishment, since it did naturally creep? It is not easy, (continues the Author) to resolve all those Questions in a convincing Manner: However, they would not be sufficient to deny the Truth of a Fact mentioned by an Ancient and Credible Writer, though he was not thought to be inspired".

Cajetan avoids all those Difficulties by saying, that the Narrative of *Moses* is a Parable; that the Devil is meant by the Serpent; and that the Conversation and Temptation of the Serpent ought to be understood of the inward Suggestions of the Devil, which are expressed in a sensible Manner by a Dialogue between *Eve* and the Serpent. According to this Explication, the Curse of God does not fall upon the Serpent, but upon the Devil, and signifies only his Misery and Condemnation. This Exposition is inconsistent with the Sacred Text; and therefore I shall not mention the Reasons on which it is grounded.

Others will have it, that the Devil assumed the Shape of a Serpent; and consequently that the Serpent was only a Specter formed by that wicked Spirit. This Explication may easily be confuted by the Narration of *Moses*.

But how could a true Serpent speak? Some Jewish Writers fancy, that Serpents had naturally the Use of Speech in the Beginning of the World, and that *Eve* understood their Language. Others say, that though the Serpent could not speak, it made it self understood by Signs. Those Two Opinions are absurd, and want no Confutation.

Abbarbanel takes another way to remove all the Difficulties above-mentioned. He believes that a true Serpent tempted *Eve*, without being acted by the Devil, and without speaking to her. He only supposes that the Serpent, being then a very nimble Creature, got upon the Tree of the Knowledge of Good and Evil, and eat of the Fruit; that *Eve* perceiving the Serpent was never the worse for it, began to think this Fruit was not dangerous, and might have a good Taste. Thus the Serpent gave the Woman to understand, as if it had spoke, that she and *Adam* should not die, though they should eat of the forbidden Fruit, and that the eating

eating of it was forbidden for no other Reason, but because it would enable them to know Good and Evil. *Abarbanel* endeavours to confirm his Opinion by some Prosopopey's in the Holy Scripture. He adds, that the Serpent having undertaken to eat of a Fruit, that was not designed for its Food, was justly punished, because it had done a thing contrary to its Nature. This Explication removes all the Difficulties arising from the Use of Speech in a Serpent: It supposes no Miracle, nor the Operation of the Devil. But whoever reads the Sacred Text without any Prejudices, must needs own that *Moses* speaks of a true Dialogue between the Woman and the Serpent.

The most common Opinion is, that the Devil did really make Use of a Serpent to tempt *Eve*, and that he spoke to her through its Mouth. But how comes it, that *Eve* was not amazed to hear a Serpent speak? How comes it, that she did not suspect the Devil made Use of a Serpent to deceive her? Dr. *du Pin* owns, that this is a very great Difficulty, and thinks it cannot be answered, but by saying that *Eve*, being newly created, did not know yet that Beasts could not speak. The Author makes the usual Answers to the other Objections, that may be raised against the History of the Temptation; and rejects the Opinion of those Interpreters, who believe that in the Beginning of the World the Serpent had Legs and Feet, and went upright as Men do, and that it began to creep upon the Ground after it had been cursed.

When *Adam* and *Eve* had eat of the forbidden Fruit, *the Eyes of them both were opened, and they knew that they were naked; and they sewed Fig-leaves together, and made themselves Aprons.* *Moses* observes in the foregoing Chapter, that *Adam* and *Eve* were both naked, and were not ashamed. "Before they had sinned, says Dr. *du Pin*, they were simple and innocent, and free from Passions, like Children who are not ashamed of their Nakedness. After their Sin they began to feel the unruly Motions of Lust, and were ashamed of being naked: *Their Eyes were opened, that is, they began to have a Sense of Good and Evil; they began to know them by their own Experience, and were sensible of their Misery and Nakedness, which they did not perceive before.* Being ashamed of

" their Nakedness, they began to think of " hiding it. They could find nothing more proper in the Terrestrial Paradise, than " Fig-leaves: They took some, *sowed them together*, or rather intermixed them (for they had then neither Thread nor Needle) and made a Kind of an Apron to cover their Nakedness. Thus *Moses* gives us to understand, how the First Men provided for their Cloathing, agreeably to the Sense of Nature, and the Use of wild Nations, which, though never so barbarous, cover their Nakedness, much in the same Manner, with Leaves, Skins, or Feathers. We need not say, that Men would always have been naked, if they had continued in a State of Innocence; for why should they not have cloathed themselves, if they had been willing to do it? But as they were created Naked, they continued so till their Fall; and the Lust occasioned by it made them ashamed of their Nakedness, obliged them to cover it, and brought upon them the Fear of God's Judgment".

The Turks have a Tradition importing, not only that *Adam* was ashamed of his Nakedness, but also that he resolved upon a desperate Undertaking. " *Adam*, says the Turkish Tradition, taking one Day a Survey of the beautiful Structure of his Body in the Terrestrial Paradise, was wonderfully pleased with it. But when he came to cast his Eyes upon that Part designed for Generation, being afraid that the Wantonness of it would some time or other bring a Blot upon him, he immediately resolved to cut it off. At that very instant the Angel *Gabriel*, knowing that the Existence of all Mankind depended upon the Preservation of that Part, came down from Heaven, prevented the Design of our First Parent, and ordered him to cut off only the Foreskin. Such was the Origin of the Circumcision".

I have inserted this Story, as I find it related by a *Lutheran* Divine in a Dissertation, the Title whereof may be seen in the Margin †.

† " Sunt enim qui eam (Circumcisionem) ab ipso Adamo, communi generis humani parente, derivandam esse censem, ut pote D d d " Turcæ,

IV.

POSTHUMOUS WORKS of the Learned Sir THOMAS BROWNE, Kt. M. D. late of Norwich: Printed from his Original Manuscripts: Viz. I. Repertorium: Or, the Antiquities of the Cathedral Church of Norwich. II. An Account of some Urns, &c. found at Brampton in Norfolk, Anno 1667. III. Letters between Sir William Dugdale and Sir Thomas Browne. IV. Miscellanies. To which is prefixed his Life. There is also added, Antiquitates Capellæ D. Johannis Evangelistæ; hodie Scholæ Regiæ Norwicensis. Authore JOHANNE BURTON, A. M. ejusdem Ludimastro. Illustrated with Prospects, Portraitures, Draughts of Tombs, Monuments, &c. London. Printed for E. Curr, at the Dial and Bible; and R. Gosling at the Mitre in Fleetstreet. 1712. in 8vo.

I. WE are indebted for these Remains of Sir Thomas Browne, to Mr. Brigstocke, who has married a Grand-Daughter of that Illustrious Physician. The

" Turcæ, quippe qui, teste Schweigero Itiner.
" 1. 2. c. 56. anilem quandam, nullisque
" literarum monumentis innixam tradunt
" fabulam. Adamum nempe in Paradiso
" tempore quodam ex admiranda corporis
" sui venusti structura, quam oculis perlu-
" straverat, summam percepisse delectatio-
" nem. At viso libidinis membro, natura-
" que ejus considerata, metuisse ne lascivia
" hujus membra eximiæ corporis venustati
" aliquando maculam adspergeret haud ex-
" iguam. Quare ut huic malo occurreret,
" totum membrum confessim abscondendi
" cepisse consilium. Verum Gabrielem, a

Life of Sir Thomas, prefixed to this Book, contains several Particulars, out of which I shall only mention one. There is in that Life a Letter of Mr. Merryweather, wherein he informs Sir Thomas Browne, that having desired a Bookseller of Leyden to print his *Religio Medici*, translated into Latin, that Bookseller "carried it to Salmasius for his Approbation, who, in State, first laid it by for very nigh a Quarter of a Year, and then at last told him, that there were indeed in it many things well said; but that it contained also many exorbitant Conceptions in Religion, and would probably find but frowning Entertainment, especially amongst the Ministers; which deterred him from undertaking the Printing. After (continues Mr. Merryweather) I showed it to Two more, de Vogel and Christian, both Printers; but they, upon Advice, returned it also. From these I went to Hackius, who, upon Two Days Deliberation, undertook it".

At the End of Sir Thomas Browne's Life, there are some Minutes for the Life of that Physician, by Mr. John Whitefoot, late Rector of Heigham in Norfolk, who was particularly acquainted with him. Mr. Whitefoot observes, among other things, that Sir Thomas, as to his Religion, continued in the same Mind which he had declared in his First Book, written when he was but Thirty Years old, his *Religio Medici*, wherein he fully assented to that of the Church of England, preferring it before any in the World, as did the Learned Grotius. That Great Man (Grotius) took a Journey into England; and it appears from the following Words, which I have read in one of his Letters, that he was not very well pleased with his Journey: *Venio ex Anglia*, (says he) *ubi literæ frigent, causidici rem faciunt*, &

" Deo missum, propositum ipsius impedi-
" visse, addito mandato, ut supremam tan-
" tum hujus membra partem præscinderet.
" Atque Circumcisionem hac ratione intro-
" ductam, in alios postea propagatam fu-
" isse". *An Circuncisio ab Egyptiis ad Abra-
ham fuerit derivata?* Rostochii 1709. init.
Praefat. 'Tis a Dissertation of Three Sheets
in 4to. That Piece is worth Reading: The
Author maintains, that Abraham was the
First Man circumcised, and answers the Ob-
jections alledged to the contrary.

Theologi

Theologi regnauit *. However, being a Person of great Sense and Learning, he had a singular Esteem for the Church of *England*; and his Approbation of that Excellent Church is the more valuable, because he was a Man of free Thoughts.

II. The next Piece contained in this Volume, is an *Account of the Tombs and Monuments in the Cathedral Church of Norwich*, begun by Sir Thomas Browne, and continued from the Year 1680. to this present Time. That Church was horribly profaned in the Time of the Civil Wars. " It is tragical to relate (says Bishop Hall †) the furious Sacrilege committed under the Authority of *Linsey, Tofts* the Sheriff, and *Greenwood*; what clattering of Glasses, what beating down of Walls, what tearing down of Monuments, what pulling down of Seats, and wresting out of Iron and Brass from the Windows and Graves || ; what defacing of Arms, what demolishing of curious Stone-work that had not any Representation in the World, but of the Cost of the Founder, and Skill of the Mason; what Piping on the destroyed Organ-Pipes. Vestments, both Copes and Surplices, together with the leathen Cross, which had been newly sawed down from over the *Green-yard* Pulpit, and the Singing Books and Service Books were carried to the Fire in the publick Market Place. A lewd Wretch walking before the Train in his Cope trailing in the Dirt, with a Service Book in his Hand, imitating in an impious Scorn, the Tune, and usurping the Words of the Litany, the Ordnance being discharged on the *Guild Day*, the Cathedral was fill'd with Musketeers, drinking and tobaccoing as freely as if it had turned Ale-house". Dr. Cudworth preached a Sermon in the Year 1647. before the House of

Commons, and dedicated it to the House, I find in his Epistle Dedicatory a remarkable Passage, which I shall insert here. 'Tis to be feared, says that Excellent Man, that many among us, who throw down Idols in Churches, set them up in their Hearts; and that whilst we exclaim against painted Glasses, we do not scruple to cherish many unlawful Passions within us, and to commit Idolatry with them. Dr. Cudworth knew what he said.

Among all the Sepulchral Inscriptions collected in this Book, the following appears to me the most valuable by Reason of its Simplicity. Any one, who reads those Lines engraved on the Wall upon the Figure of a Skeleton, must needs be affected with them.

*All you that do this Place pass by,
Remember Death, for you must die.
As you are now, even so was I,
And as I am, so shall you be.*

The Epitaph of Dr. Fairfax, late Dean of *Norwich*, has been omitted in this Collection, because it contains still some Words liable to Exception, though some other Words of that Kind have been erased.

III. The next Piece, inserted in this Volume, is an *Account of Island*, written in the Year 1662. It contains some few Observations imparted to Sir Thomas Browne by a Native of *Island*, who came every Year into *England*. One of those Observations is expressed in these Words. " The last Winter, 1662. so cold, and lasting with us in *England*, was the mildest they have had for many Years in *Island*.

IV. I proceed to the Author's *Account of some Urns found in Brampton-Field, in Norfolk, Ann. 1667.* Part of *Brampton-Field* (says he) " being designed to be enclosed, while the Workmen made several Ditches, they fell upon divers Urns; but earnestly and carelessly digging, they broke all they met with, and finding nothing but Ashes, or burnt Cinders, they scattered what they found. Of these Pots none were found above Three Quarters of a Yard in the Ground, whereby it appears, that in all this Time the Earth has little varied its Surface, though this

D d d 2 " Ground

* I trust to my Memory in the Quotation of those Words.

† *Bishop Hall's Hard Measure*, pag. 63.

|| Sir Thomas Browne observes, that in the Time of the late Civil Wars, there were about an Hundred Brass Inscriptions stolen and taken away from Grave-stones in the Cathedral Church of *Norwich*.

Ground hath been plowed to the utmost Memory of Man. Some (Urns) were large and spacious, able to contain above Two Gallons, some of a middle, others of a smaller Size; the great ones probably belonging to greater Persons, or might be Family Urns, fit to receive the Ashes successively of their Kindred and Relations, and therefore of these, some had Coverings of the same Matter, either fitted to them, or a thin flat Stone, laid over them; and therefore also great ones were but thinly found, but others in good Number. Some were of large wide Mouths, and Bellies proportionable, with short Necks, and Bottoms of Three Inches Diameter, and near an Inch thick; some small, with Necks like Juggs, and about that Bigness; the Mouths of some few were not round, but after the Figure of a Circle compressed: Though some had small, yet none had pointed Bottoms, according to the Figures of those which are to be seen in *Roma Sotterranea, Pigneras, or Mascardus*.

Those of the larger Sort, such as had Coverings, were found with their Mouths placed upwards; but great Numbers of the others were, as they informed me, (and one I saw myself,) placed with their Mouths downward, which were probably such as were not to be opened again, or receive the Ashes of any other Person. Though some wondered at this Position, yet I saw no Inconveniency in it; for the Earth being closely pressed, and especially in *minor* mouthed Pots, they stand in a Posture as like to continue as any other, as being less subject to have the Earth fall in, or the Rain to soak into them; and the same Posture has been observed in some found in other Places, as *Holingshead* delivers of divers found in *Anglesea*.

Some had Inscriptions, the greatest part none: Those with Inscriptions were of the largest Sort, which were upon the reverted Verges thereof. The Letters of some few [were] after a fair Roman Stroke, others more rudely and illegibly drawn. Out of one was brought unto me a Silver *Denarius*, with the Head of *Divus Faustus* on the Obverse Side, on the Reverse the Figures of the Emperor and Empress, joining their Right Hands,

with this Inscription *Concordia*. I also received from some Men and Women then present Coins of *Posthumus*, and *Tricus* * which being of much later Date, begat an Inference that Urn-Burial lasted longer, at least in this Country, than is commonly supposed. Good Authors conceive, that this Custom ended with the Reigns of the *Antonini*, whereof the last was *Antoninus Heliogabalus*, yet these Coins extend about Fourscore Years lower. There were also found some Pieces of Glass, and finer Vessels, which might contain such Liquors, as they often buried in, or by, the Urns; divers Pieces of Brals of several Figures, &c. The Readers will find in the 10th Page of this Account a Draught of one of those Urns, which is now lodged among the many Curiosities of Dr. *Sloane*.

Here follows another Passage of Sir *Thomas Browne*. "Some Persons digging at a little Distance from the Urn Places, in Hopes to find something of Value, after they had digged about Three Quarters of a Yard deep, fell upon an observable Piece of Work. The Work was square, about Two Yards and a Quarter on each Side. The Wall, or outward Part, a Foot thick, in Colour Red, and looked like Brick; but it was solid, without any Mortar or Cement, or figured Brick in it, but of an whole Piece, so that it seemed to be framed and burnt in the same Place where it was found. In this Kind of Brick-Work were Thirty Two Holes, of about Two Inches and a half Diameter, and Two above a Quarter of a Circle on the *East* and *West* Sides. Upon Two of these Holes, on the *East* Side, were placed Two Pots, with their Mouths downward. Putting in their Arms they found the Work hollow below, and the Earth being cleared off, much Water was found below them, to the Quantity of a Barrel, which was conceived to have been the Rain-Water which soaked in through the Earth above them.

The upper Part of the Work being broken, and opened, they found a Floor about Two Foot below, and then digging

* With a radiated Crown,

onward,

" onward; Three Floors successively under one another, at the Distance of a Foot and half; the Stones being of a Slatty, not Bricky, Substance. In these Partitions some Pots were found, but broke by the Workmen, being necessitated to use hard Blows for the breaking of the Stones; and in the last Partition but one, a larger Pot was found of a very narrow Mouth, short Ears, of the Capacity of Fourteen Pints, which lay in an inclining Posture, close by, and somewhat under a Kind of Arch in the solid Walls, and was taken up whole. What Work this was, we must as yet reserve unto better Conjecture. Mean while we find in *Gruter*, that some Monuments of the Dead had divers Holes successively to let in the Ashes of their Relations; but Holes in such a great Number to that Intent, we have not any where met with.

V. The Letters between Sir *Thomas Browne* and Sir *William Dugdale*, contain an Explication of a Passage in *Tacitus*; a short Account of some Birds; some conjectures about that spacious Tract like a Bay, called the Great Level of the Fens, which extends into *Norfolk*, *Suffolk*, and some other Counties, &c. The last Letter, which is the longest, was occasioned by the Death of a Gentleman, who died of a Consumption. Dr. *Browne* makes several Reflections upon the Character of that Gentleman, and upon his Disease. I shall only insert the following Passage, and Two or Three Moral Precepts of the Author. "Some think there were few Consumptions in the Old World, when Men lived much upon Milk; and that the ancient Inhabitants of this Island were less troubled with Coughs, when they went naked, and slept in Caves and Woods, than Men now in Chambers and Feather-beds. *Plato* will tell us, That there was no such Disease as a Catarrah in *Homer's* Time, and that it was but new in *Greece* in his Age. *Polydore Virgil* delivereth, That Pleurisies were rare in *England*, who lived but in the Days of *Henry the Eighth*. Some will allow no Diseases to be new: Others think that many old ones are ceased; and that such as are esteemed new, will have but their time. However, the Mercy of God hath scattered the great Heap of Diseases,

" and not loaded any one Country with all: Some may be new in one Country, which have been old in another. New Discoveries of the Earth discover new Diseases; for besides the common Swarm, there are endemic and local Infirmities proper unto certain Regions, which in the whole Earth make no small Number: And if *Asia*, *Africa*, and *America* should bring in their List, *Pandora's Box* would swell, and there must be a strange Pathology.

Here follow some excellent Precepts of Sir *Thomas Browne*. *Let not the Law of thy Country be the non ultra of thy Honesty*, nor think that always good enough which the Law will make good.

Owe not thy Humility unto Humiliation by Adversity, but look humbly down in that State, when others look upward upon thee.

Be substantially great in thy self, and more than thou appearest unto others; and let the World be deceived in thee, as they are in the Lights of Heaven.

VI. The last Piece contained in this Volume is, an Account of the Antiquities of St. John's Chapel, now the Free-School of *Norwich*.

The most curious Passage contained in that Piece is taken from *Matthew Paris*: I shall insert it here for the Diversion of the Readers. "It plainly appears from our English Historians (says the Author) how the Power of the Clergy was carry'd to the greatest height, and how the Rights and Privileges of the Church were confirmed in the most solemn and tremendous Manner. *Henry the Third*, King of *England*, laying his Right Hand upon the Holy Gospels, took the Oath tendered to him by the Archbishop; and all the Bishops that were present, holding lighted Candles in their Hands, as well as the Archbishop, excommunicated all those, who should encroach upon the Privileges of the Church, in the following Words. BY THE AUTHORITY of Almighty God, and of the Son, and the Holy Spirit, we anathematize and turn out of the Doors of Holy Mother Church, all those, who shall knowingly and maliciously deprive the Clergy of their Right. Afterwards the Candles were thrown down, and lay upon the Floor smoaking and stinking; and the Archbishop spoke these

" dread-

" dreadful Words: THUS, THUS let the
" damned Souls of those Men, who shall
" act contrary to this Injunction, and put a
" wrong Interpretation upon it, be extin-
" guished, Smoak, and Stink. And then
" Everybody, but especially the King, cri-
" ed out, Amen, Amen. This was done in
" St. Catharine's Chapel, Westminster †". The
Clergy of the Church of Rome would be
glad to play the same Tricks again in Great
Britain: But the Britains will take care to
prevent it.

† In quam immensum creverit, sive (ut
aliqui volunt) excreverit Ecclesiæ & Ho-
minum Ecclesiasticorum dignitas, ante le-
gem illam de manu mortua latam; quam
solemni, quamque tremendo more (si quid
religio valet) confirmata sint Ecclesiæ sua
Jura & Privilegia, satis ex Historicis nostris
notum. Henricus ejus nominis tertius,

Anglotum Rex, manum tenens dextram su-
per Sacrosancta Evangelia, juravit, Archie-
piscopo juramentum dictante; & qui tunc
exitere. Praesules candelas accensas tenen-
tes, simul cum Archiepiscopo, omnes Ec-
clesiarum Violatores conceptis verbis ex-
communicaverunt: AUCTORITATE
DEI omnipotentis, & Filii, & Spiritus
Sancti, Anathematizamus, & a limine San-
ctæ Matris Ecclesiæ sequestramus omnes il-
los, qui a modo scienter & malitiose Ec-
clesias privaverint, vel spoliaverint suo jure.
Deinde candelæ extinctæ projiciebantur fu-
migantes & fœtentes, denunciante Archie-
piscopo: SIC, SIC extinguantur, fumi-
gent & fœtent animæ condemnatae eorum,
qui hæc violabunt, & sinistre interpreta-
buntur; & acclamatum est ab omnibus, sed
a Rege frequentius & alacrius, Amen,
Amen. Acta sunt hæc in Capella S. Catha-
rinæ, apud Westmonasterium. Matthæus
Paris in Henrico III.

R O M E.

A Considerable Book is newly come out
with this Title:

*Petri Antonii Consignani, J. C. de Viris illu-
stribus Marforum Liber singularis: cui etiam
Sanctorum & Venerabilium Vitæ, nec non Mar-
fanæ Inscriptiones accesserunt. Romæ. 1712.
in 4to. pagg. 335.*

Father Joseph Maria Tommasi has published
the Third Volume of his *Institutiones Theolo-
gicae SS. Patrum*, containing, nonnulla opuscula
tum Latine, tum Græce, quarti seculi a Chri-
stio, de Ecclesiæ dogmatibus & de heresibus. Ro-
mæ, ex typographia Sacrae Congregationis de
Propaganda Fide. 1712. In 8vo. pagg. 595.

This Volume comprehends the *Ancoratus*
of St. Epiphanius; a brief Exposition of the
Catholick Faith by the same Father; and his
Anacephalæsis.

THE same Father is preparing for the
Press, a New Edition of the *Liber Sacra-
mentorum* of St. Gregory the Great. This Edi-
tion will be much more valuable than that of
Pamelius published in the Second Volume of
his *Liturgica*, and those of Father Menard,
and the Benedictin Monks of the Congrega-
tion of St. Maur.

THE Catalogue of the Noble Library
of Cardinal Imperiali is come out.

*Catalogus Bibliothecæ Josephi Renati Imperialis,
S.R.E. Diaconi Cardinalis S. Georgii, secundum
Auctorum cognomina ordine alphabetico dispositus,
una cum altero Catalogo scientiarum & artium.
Romæ, ex officina typographica Francisci Gonza-
gæ, in Via lata. 1711. in Fol. pagg. 738.*

Mr. Laurence Alexander Zacagna, Keeper
of the Vatican Library, died the 26th of
January last at Fifty Five Years of Age.
His Death is very much lamented by all
the Learned.

B O L O G N A.

FATHER *Bernard Cavaliero* designs to publish a Book containing several useful Rules and Advices to learn all Sorts of Sciences, and to write upon any Subject relating to Learning. He discourses of the Qualities necessary to apply one self to Study, and of the Helps that are requisite for it. He describes the Vices most frequent among Men of Letters, and gives a Method to learn any particular Science.

V E N I C E.

FIVE Dissertations concerning the late contagious Distemper of Oxen, have been printed here, and one at *Verona*, besides those of *Dr. Ramazzini* and *Dr. Miteletti* (mentioned above, pag. 319, 320.)

P A D U A.

THE Marquis *John Poleni*, Professor of Astronomy in this University, has sent to the Press, a Book entituled *De Vorticibus cœlestibus Dialogus*. There will be at the End of it another Piece printed with this Title, *Quadraturæ circuli Archimedis, & Hippocratis Chii analytica expressio*.

B E R G A M O.

FATHER *John Paul Mazzuchelli* has published a Dissertation, under the fictitious Name of *Justus Vicecomes*, in Vindication of *Bernardin Corio* the best Historian of the Milanese.

Pro Bernardino Corio Mediolanensi Historico
Dissertatio Justi Vicecomitis, Bergomi, 1712.
in 8vo. pagg. 79.

The Author undertakes to answer what was said against that Historian long ago by *Mark Jerome Vida*, Bishop of *Alba*, Famous for his *Latin Poetry*, and what has lately been objected against him by a Writer, who calls himself *Stefano d'Adda*.

P A R I S.

THE Abbot *Flechier*, Doctor of *Sorbonne*, Canon and Archdeacon of *Nismes*, has sent to the Press the *Sermons preached before the King, and the Synodal Discourses* of his Uncle, in Three Volumes in 12o. The late Bishop *Flechier* was preparing them for the Press, when he died, and they are the most Elaborate of all his Works.

H O L L A N D.

MR. *Le Clerc's* Account of the Second Edition of *Minucius Felix*, published by *Dr. Davies*, has occasioned a New Book of *Mr. Gronovius*. That Book consisting of about 53 Pages in 8vo, is lately come out with this odd Title.

Ludibria malevolæ Clerici, vel Proscriptio prævæ mercis ac mentis prævissimæ, quam exposuit in Minucio Felice Jean Le Clerc. Année 1712. Tome XXIV. de la Bibliothèque Choisie.

L E Y D E N.

A Book concerning the Generation of Stones in the Earth, and in the Human Body, is newly come out.

*Jacobi Ludeen M. D. & Prov. *Scaraburg.* in W. *Gothia Phys. Ord. De Lithogenesis Macro- & Microcosmi, Exercitatio Physico-Medica.* Cujus Pars prior generationem Lapidum in Majori mundo ostendit & petrificationis modos. Pars posterior generationem Lapidum in omnibus corporis.*

*corporis humani partibus ex Observationibus
Scriptorum idoneorum demonstrat. Lagduni Bat-
avorum, apud Coenradum Wisshoff. 1713. in
120. pagg. 187.*

L O N D O N .

I Have forgot to publish the following
News in due time.

The Royal Academy of Sciences at *Paris*
had a publick Meeting last *April*. The
Abbot *Bignon*, their Illustrious President,
congratulated the Assembly, because they
had no Occasion to begin with a Funeral
Encomium upon some Academician, since
none were dead during the last Six Months.

Dr. Lemery, Junior, read a Discourse con-
cerning the different Colours of the Preci-
pitates of Mercury, and gave an Account of
many Experiments relating to that Subject.

The next Discourse concerning the Flux
and Reflux of the Sea was read by *Mr. Cassi-
ni, Junior*. He shewed how the Time of
High and Low Water may exactly be found
in the Ports of *France*. He made it appear,
that the *Equinox* is not the Time of the high-
est Water, as it was believed hitherto ; and
that those regular Motions of the Sea are
an Effect of the Impression of the Moon
upon the Waters.

Mr. Boulduc, Senior, communicated to the
Assembly a Discovery of a new *Opium*.
Having tried several ways to correct the
common *Opium*, which cannot be given but
in a very small Dose, and yet frequently
produces sad Effects ; and perceiving that all
his Corrections made no Alteration in the
Opium, he tried different Narcoticks. He was
in Hopes that an Extract of the Flowers of
wild Poppy would afford an Anodyne Qua-
lity ; but he did not find it, when the Ex-
tract was only made with the bare Leaves of
the Flower. He observed, that the Syrup
of wild Poppy, and the Extract, were a
little Soporiferous, when he left the Heads
of the wild Poppy with the Leaves of the
Flowers : which moved him to make an Ex-
tract of the Heads only ; and it proved one
of the mildest Somniferous Remedies ; a
Dose of Four Grains being sufficient to
make one sleep without disordering the
Head. This Remedy is the more useful,
because we need not fetch it from *Turkey*,
since it is very common in *France*.

M. Vinston, an Eminent Anatomist, read a
Discourse concerning the Glands to be
found in the Bodies of Animals. He distri-
buted them into different Classes, and sub-
divided each Class into many Species.

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